The MINISTER'S QUARTERLY

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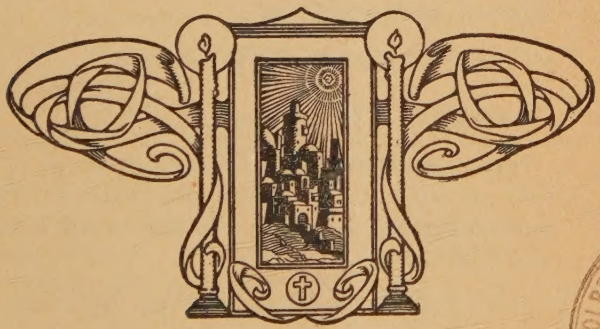

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Concerning a "New Look" for The Minister's Quarterly

The Editor

A BRIEF statement (and an increased subscription price) in the November MINISTER'S QUARTERLY indicated that along with the United States Army and various other important enterprises, the QUARTERLY is to have a "new look," the character of which has not yet been announced. This issue goes to press—a little belated as always—with very much the same old look. Perhaps some résumé of its genesis and the general lines it has hitherto taken might at this juncture be useful.

THE MINISTER'S QUARTERLY begins to have a long history, and any account of its genesis needs a precision of dates the present writer cannot supply. It all begins to seem a long time ago and some of it a long way off. It began in a generous legacy unusually spacious in its designations. Among other uses to which the legacy was to be devoted was the cultivation of Christian worship, in which at that time there was, amongst our churches, a growing interest. The spaciousness of the bequest was at once a danger—and an open door. An unusual amount of freedom was left to the administrator of the trust. And by the Grace of God (reverently said), the administrator into whose hands the trust fell was Frederick Fagley, Chairman of one of our commissions.

It seems now, in rather dim retrospect, that no technique could have been wiser than the method Dr. Fagley (not then so entitled) followed. He began by getting interested groups together just to study "worship." His fund bore the expenses of their travel and entertainment, and he was tactful enough to choose delightful meeting places. He called the meetings "seminars"—a word as yet not in too general circulation—and the men whom he asked were representative, and influential. The meetings began their leavening work.

Papers were read on an assigned subject, and stimulating discussion always followed. He began to have the papers read at such meetings printed from time to time and the "Seminar Quarterly" was the result. A review of its contents during this period would indicate a broad approach to the whole subject. The whole going concern was only loosely under denominational control.

The writer was associated with the movement from the first, and he became "editor" in a "Topsy" like process.

* * *

The denomination in due time included the "Commission on Worship" in its standard groups and finally began to subsidize the QUARTERLY along with its other publications. A few years ago those in authority gave it the landscape and it was issued, according to its title, in the interest of Christian worship and preaching. And now—???

Its former and first editor had often talked over the situation with Dr. Buschmeyer. He had come to feel someone in closer touch with the goings-on of the churches would do a better piece of work than he was doing, attend more meetings, feel the pulses of interest, be more resourceful and suggestive in assigning and asking for articles.

For himself he had and has only an enduring gratitude for being permitted to have his name on the cover across really so many years, and for the patience and courtesy vouchsafed him. He will, they say, be allowed his time hon-

ored pages and trust he will still have cerebral activity enough to fill them.

* * *

It will naturally be interesting and perhaps exciting to see what lights and shades the "new look" will take. Most denominational literature reaches the ministers of the churches. Much of it is meant to influence and direct the church through their ministry. A substantial portion is for their own mental enlightenment and religious culture. In general this literature leaves few promising fields untouched. One suspects that older patterns will begin to assert themselves and any "new look" will have the same features.

The QUARTERLY, on the whole, has reflected changing conditions pretty accurately, thanks to Dr. Buschmeyer, who in turn reports new and changing phases of the activities of the Commission on the Ministry. And it may become more and more a "house organ" of the Commission whose activities duly reported will fill any issue.

The QUARTERLY has published very few sermons as sermons. It has printed many in substance. It has across the years said a good deal about the high art of preaching—enough at least to give it a homiletical flavor. It has furnished admirable suggestions for particular days or seasons—and now and then a first-class poem. Beyond all this, it has sought material which might prove stimulating and suggestive to and for any preacher. In general, variety has been well sustained, but the QUARTERLY has less room to boast of novelty. Much on any theme a MINISTER'S QUARTERLY may consider has already been said and long, long ago.

* * *

One may hope in the quest for the "new look," the importance of preaching will not be overlooked. For its importance tends to be overlooked and for many reasons. On the whole this is not a period of distinguished preaching—and the various lines of psychiatry which can be brought to focus upon the pulpit have been—not so much overstressed, they are important enough—as allowed too general a monopoly.

Books good for preachers have been generously and intelligently reviewed. The "new look" will certainly continue that. New contributors will be sought of course. The QUARTERLY has tried to be hospitable to young writers, that they may have the joy of the first sight of what they write in print—life has few more blameless pleasures.

* * *

It is not likely that the QUARTERLY will assume the grave and reverent character of a theological review. Theological articles generally demand more space than the QUARTERLY will be likely able to furnish—on the other hand it will have more freedom in its choice of subjects dealt with. A single sermon may have undreamed of tributary backgrounds—art, ethics, history, biography, nature, and the free-play of manifold minds all combine to make a single sermon—new look or old look. Whatever serves a minister in his preaching is right for any publication intended for his particular purposes.

Occasionally during the years this particular writer more or less directed the destinies of the QUARTERLY; he felt that an issue realized in some measure his own ideals, in content, balance and that most evasive of qualities—atmosphere.

One wonders if any printed matter is so much a challenge to the idealism of the writers as a publication meant for ministers. And one trusts that whatever new look the QUARTERLY will now begin to take on, there will be a light across its pages drawn from high and holy sources.

When and as this is read, it will be Lent again. The QUARTERLY itself—(through the men who have written for it in earlier years)—is responsible in no little part for our Congregational Christian observances of Lent. It is haunting now to remember that they gave Lent the

peculiar status it now has on our Congregational Christian calendars of worship—and all that easily within one man's memory! Many earlier issues of the QUARTERLY supplied considerable Lenten material for the use of ministers. Now such material is eagerly supplied from other sources such as the Department of Evangelism and the Devotional Life. Thus, in 1955 the QUARTERLY does no more than hail the season and wish its readers a reverent pilgrimage of prayer and meditation, through days made holy by the comradeship of the Cross.

The Consummation of Life Through Worship

The Rev. Robert Merrill Bartlett
Shrewsbury, Massachusetts

THE worship of man before God brings the consummation of life. "Worship is the offering of all our faculties to the glory of God." The worship of God is not only man's duty; it is the path to man's perfection. Through the outreach of our minds we enter into and acquire beauty, truth and goodness. As Christians we are pledged and obligated to advance in worship. It is our main business.

This English word comes from the Anglo-Saxon which means "worth-ship." It is the practice of seeing deep down into the heart of things and finding their real value, searching out essentials, discovering what is worthwhile and what is worth living for.

Worship keeps alive the sense of wonder. To use the words attributed to Jesus: "He that wonders shall reign and he that reigns shall rest. Look with wonder at that which is before thee." (Clement of Alexandria)

Our service of Christian Worship has unity and purpose. There are three ancient stages: confession, instruction, dedication.

We follow the experience of Isaiah in the temple: As we come before God we feel unworthy and repentent. Our processional hymn ushers us into the presence of the divine. We join in the words of confession, which conclude with the assurance of pardon and the Gloria Patri.

We should be reverent and silent at the beginning of the service. We do not come to church to visit with our fellow men but rather to visit with God. We should pray as we cross the threshold because our minds need purging and renewing.

Instruction takes the form of Bible reading, prayer, and the sermon. We should enter alertly and sympathetically into all these phases and not remain passive and indifferent.

Worship should lead to action—to dedication. We should yield our lives to truth and love and give of our money to help humanity. Hence the offering is traditionally at the conclusion of the service. We should go out into the world determined to serve God and our fellow men.

Worship is the consummation of life. It employs the whole nature of man: thought and will, all emotions and spiritual instincts. It utilizes all human resources: art, music, philosophy, morality.

I

These stages in our Sunday services have been developed through the centuries by our forefathers and each step has a particular symbolism and significance that is freighted with association and meaning. The service is an experience in solemnity, moving forward in

well-ordered unity, lifting the individual out of himself into an empathy that makes him one in the age-old quest of the human spirit for the vision of God.

Familiar symbols give spiritual atmosphere to the church. There are symbols of God the Father such as the hand, the eye and rays of light. Jesus is represented by the cross, lamb, vine, fish (its letters formed an anagram for the Greek phrase, Jesus Christ, Son of God, Savior; it reminded Christians of the water of baptism and of Jesus' invitation to his disciples to become fishers of men). There are also the familiar I H S, Chi Rho, both for Jesus Christ, and the two candles (for the human and divine nature of Jesus). Other symbols frequently employed in murals, wood carving and stained glass are the anchor for hope and security, the chalice and clusters of grapes representing the eucharist, the quatrefoil for the four gospels, the ship that stands for the church, the wheel, sword and axe for martyrdom, the banner for victory, the dove for the holy spirit and the human spirit, the triangle, trefoil, and fleur-de-lis for trinity, the circle for immortal life, Alpha and Omega for God who exists from the beginning to the end.

These symbols help express the story of Christianity and the meaning of life. They help to focus our minds on something more significant than mundane existence. The attention of the average person wanders after about thirty seconds. In the church we utilize the symbols of Christian worship to help us link our minds with the world of the spirit.

The church also emphasizes the seasons of the year and their colors: violet for fasting and prayer, used in Advent and Lent; red for atonement, seen on Whit Sunday and Martyrs days; green for nature and the fruits of the seasons for Sundays after Trinity; white for purity, used on Easter and Christmas; and black for sorrow on Good Friday.

The beauty, order, and symbolism of the church help us to worship. All religions in all places have recognized the value of spiritual atmosphere. We sense this reverence and uplift in the Confucian temples in Peiping, the Buddhist temple, of Kyoto, the temple in Jerusalem, St. Peters in Rome, St. Pauls in London, and in a thousand shrines in this country that the reverent hands of men have created.

There have been small groups from time to time who claimed they could worship without beauty, symbols and music, but human experience proves that the average human being cannot worship in barrenness. For completion of our personality we need the ministry of beauty, the aid of symbols that lead us in prayer, meditation and the vision of God.

We can eat dinner on the kitchen table six days a week and the food may afford fuel for our bodies, but we need to break bread once in awhile in the dining room with a white tablecloth, candles and flowers.

In the beginnings of Christian history the church edifice was perfected: an oblong building, having a semicircular end called an apse. Opposite the apse was the narthex (porch or vestibule) which was provided for the use of catechumes and penitents. The body of the church was frequently divided by pillars into a central portion known as the nave. There was usually a central aisle leading to the chancel, which became the center of worship. Here was the altar, a table of wood or a martyr's tomb. It was covered with a linen cloth at the time of the eucharist. A pulpit was on one side, a lectern on the other. The chancel was developed as the focal point of men's quest for God.

II

The church gathered the people in because it was concerned with the whole of life: the seasons, special days, all the interests and affairs of men. Marriage was performed in the church. The children were dedicated in baptism and brought in for instruction in the good life. The sick were visited and carried

to the church for prayer. The dead were laid to rest with Easter hymns of hope sung by singers in white robes who bore candles of light and hope.

A well ordered and well kept place of worship is considered essential in all religions. The Old Testament makes constant emphasis upon the importance of the appearance of synagogue and temple. They were to be clean, beautiful, in good repair that they might offer inspiration to the people of Israel. The maintenance and equipment of the church has also been considered highly important by Christians everywhere, because worship is the best known source for idealism, faith and morality that the human race has discovered.

Some churches are unfortunately homely and poorly kept, offering meager balm to the universal human craving for sanctuary. We are glad that our church is the kind that makes you want to take your hat off and bow in humility. We should make it increasingly a shrine of beauty, well equipped, spotless, as near perfection as possible, provoking the mind to dwell in the realm of the infinite.

Music is not a form of amusement in the church; it is the outreach of the soul of man after God. Through music we share the soul aspiration of great spirits like Palestrina, Bach, Franck, Beethoven, Luther, Whittier, Watts and Wesley.

Their spiritual outpourings are not to be viewed with boredom and disdain. They are to be appreciated, shared and sung by all of us. Worshippers often degrade the hymns of the church. Even though we have poor voices we should reverence their content, and respectfully endeavor to sing them. We should share in this glorious record of aspiration. St. Chrysostom said, "Nothing gladdens the soul like modulated verse—a divine song composed in metre."

Multitudes of worshippers from the past have passed on the priceless heritage of the hymns to us. Let us not trample upon them, but rather with respect and effort enter into their sentiments.

"Their joy unto their Lord we bring,
Their song to us descendeth;
The Spirit who in them did sing
To us his music lendeth:
His song in them, in us, is one;
We raise it high, we send it on—
The song that never endeth."

III

Protestant reformers tended to emphasize the Word as a revolt against the failure of the Roman church to interpret the Bible for the people. Neither Luther nor Calvin intended the revolution to go as far as it did. The balance was upset. Much of the essential and important beauty of the church service was unfortunately lost. The minister began to be spoken of as the preacher, the congregation as the audience, the church interior as the auditorium. Many valuable approaches to God were discarded: music, ritual and the sacraments. The word is one phase of worship, but symbols and sacraments also have a place. Action, moreover, is an essential of worship. It should do something to the will of the worshipper, change his attitudes and lead him to dedication and service.

Symbols of God include the Bible, which should be placed in a prominent part of the chancel. From the lectern the minister reads God's revelation. The second is the pulpit, from which the minister interprets the message of religion to his people in the words of their time to help them meet their problems. Third, is the altar, the center of worship, the focal point for communion and for prayer. Fourth, the cross which reminds us of the redemptive love of Jesus and the necessity of sacrifice on the part of all men in all epochs.

Many Christians expect the minister to take care of religion for them. They contribute to the church and consider him as their personal servant and intercessor with the spiritual world. They consider him a sort of medicine man, who can conjure uplift for the people. Traditionally the Christian minister should fulfill a twofold role: the prophet,

who points the way to a better life and pioneers in creating a better world, the teacher who proclaims the Kingdom of God, and the pastor who administers the sacraments, upholds the sick, the aged, aids the unfortunate, the needy and comforts the sorrowing.

Today we have added many additional responsibilities. The minister must be an administrator who looks after the property, heads up the financial canvass, publications, public relations, and promotes an active organization. He is expected to be a community leader, attending clubs, lodges, school affairs, civic events, active on the radio, prominent in the press, a public speaker who appears frequently before all kinds of organizations. Contemporaries permit him very little time for study, thought and meditation. They seem to prefer to have him follow the pattern of the go-getter rather than the ideals of the spiritual leader. Some of the great rabbis wisely insisted that they should be given time for contemplation, so they appeared only once a month to preach to their people.

Some apparently think of the minister as a sort of superman when he is a human being. They are prone to criticize him, his words, and deeds. In reality he is just a sincere man trying to carry on the superhuman task of speaking the truth, of making an evil world a little better, of endeavoring to exemplify the Christian qualities. My father, grandfather, six uncles and three cousins have been ministers. I know how much he needs the sympathy and support of his people in his superhuman task.

To advance in the art of worship we must develop our souls and cultivate our spirits through effort. There are people in every congregation who enter the church without a prayer, who are indifferent, casual, unable to reach beyond their own self-centered moods, who look up at their leader, saying, "Here I am —inspire me if you can." It is like lifting a sack of meal to elevate the thoughts of such people. They are leaden, apathetic, undeveloped. This indolent, don't care attitude is unworthy of true men who should seek eagerly, prayerfully, persistently to be worthy of the vision of God.

Worship releases us from the domination of self. Until we can gain that release we only half live. We are the victims of bad moods, of weakness, and despair. We must reach out to the meaning of life that will liberate us, and learn to dwell in the realm of greatness. Through worship we find an enlarging concept that frees us from the domination of self, we become one with great purposes, with truth, with power.

Worship releases us from conflicts with our fellow men, the misunderstandings, the irritations, the conflicts of the world. We grow beyond frustration and take our rightful place in the universe. We begin to live with hope, joy and strength.

Worship releases us from fear and worry. Those ever present foes: sorrow, death, insecurity—how shall we meet them? By rooting our lives in the timeless and abiding. We know the thrill that comes to us sometimes when we join in the Lord's Prayer or hear a great passage from the Bible, or sense spiritual uplift. We rise above the level of fear and worry and feel secure. We exclaim, "The Lord is my light and my salvation, whom shall I fear?"

Worship brings release from prejudice and falsehood. We are freed from the shackles of gossip and lies and rise to the universal level of truth. We become one with the great and the good.

Let us cease existing as half people and determine to grow in the art of worship which can guide us into complete and triumphant living. Let us unfold and develop through concentrating on how to live in the presence of God. Let us expose our minds each day persistently to the Eternal. Through the outreach of our spirits, let us realize the consummation of life.

A Decade with God

Observations at the Celebration of Ten Years in the Christian Ministry

The Rev. Carl J. Bollinger
Cincinnati, Ohio

TEN years of service in the Christian ministry has given me a magnified picture of God. It has strengthened and confirmed my belief in God. I have known Him best not in some quiet place or high tower or in spending moments in meditation or prayer. I must conclude that He has not become best appreciated through Bible reading or pondering over Biblical commentaries and books of theology. God, it seems to me, is found best where people, His children, dwell. I have truly seen Him in teeming life where man lives, walks, eats, works, dreams, hopes and aspires, builds a home, rears children and dies. Five years spent in the Twin Cities and five years in Greater Cincinnati, metropolitan areas of over a million population each, have indeed helped one to have an enlarged picture of God. Thus my text for the morning is a melody taken from a song. It is found in the first part of the third verse of Psalm 34, "O magnify the Lord with me."

"O magnify the Lord with me." God is revealed through His church. In one single day one is sometimes made cognizant of every happening of life. One is notified of a birth. What glorious news is a new life which has come into the world! One is made mindful of the joy it brings to parents and its possibilities of bringing much good to the Christian community in the days, months and years ahead. Or one may baptize an infant and stand before it in awe and wonder, for within that young life may be latent greatest potentialities for the kingdom of God. On that same day one may perform a marriage ceremony for two young people in love. From that new Christian home can come unlimited possibilities for good, as it shares its love upon society. Then there is the end of life on earth but the wider chances and promises of heaven. In this span of ten years one is made conscious of the reality of life, death and eternity. It escapes no human being. I have performed the rites for a stillborn babe laid to rest under the hot August sun in Minnesota; here we have buried one of our members who reached the high age of 101.

I

The countless sick visitations which one makes causes one to know that there is much illness, pain and suffering in the world. I have been in almost every type of hospital, and as one observes the bravery of the sick, one's faith in God is certainly enlarged. The heavenly Father does not fail His children, as one sees Him at work through the care rendered the sick by loved ones, doctors and nurses. On Thursday afternoon past, the Protestant chaplain of the new Veteran's Hospital here gave me a most revealing tour of the entire plant, and my countenance fell on several hopeless cases. More and more I have come to feel that medicine is the highest of callings. To bring concrete healing, through the laws which administer health in God's universe, is a compelling Christian adventure. To the young I would say and hope that God would call them into medical service; nursing, medical practice

and laboratory research. Their youth coupled with knowledge and skill plus faith in God will be ever needed by their fellow men.

Repeatedly one sees the healing and therapy which the gospel brings to lives which have become acquainted with trouble, grief, disappointment and loneliness. For them Christ is no dead Lord but a resurrected one; having risen within their very lives. These are the true witnesses to the church. From past mistakes and deepest sorrows this array of folk walk before one's memory this morning as angels robed in glistening white. The best attested saying of Jesus in our Gospels is the best attested formula for the grasping of life, especially when it starts to sink. "He that findeth his life shall lose it; but he that loseth his life for my sake, shall find it."

Less than a month ago I met a friend of the family's at the Methodist Book Concern on Fourth and Plum Streets, now called the Abingdon Cokesbury Press. This gentleman was in search of an offering plate which would be noiseless for church services. His complaint together with that of his fellow parishoners from a sophisticated church in our city was that too much clamor was made, when the students, present at worship service, dropped their coins into these copper plates. I ask you this morning, if this is Christianity. The plain people, whom I have served for a decade, though themselves of different financial strata, have never uttered a comment of such nature. Christianity speaks best to the genuine heart. From real plain people it sprang; even its historical sources from the prophets to Jesus, the son of a carpenter of a small town, Nazareth, on to fishermen, herdsmen, tax collectors. It is God's way of talking. He voices His eternal truths through simple men. In the hearts and souls of the plain I have seen Christianity best sing and dance.

II

I must confess that the "widow's mite" is still a marked revelation of God. It has been a truth that I have noted that proportionally, with some very few exceptions, the man with the lesser income is the heavier contributor to the church. This is no ten year's dream but a truthful observation. This past Pentecost we made a plea, that if each member could give $2.00 to the Congregational Building and Loan Fund, it would help meet our apportionment. It was only two widows, who could not be present on Whitsunday, who came up to me with deepest concern about their contribution. I hated to take the two-dollar offering, for these widows belonged to that class of the widowed with no inheritance; no clipping of coupons from accumulated stock. Christianity began in a stable; the poor will ever love it.

I must not forget to mention the magnified picture of God, as one senses the closeness of members to each other in a congregation in the sharing of life; its joys and sorrows; its happinesses and griefs. This is "the fellowship of kindred mind." They know the secret joy of Christian togetherness.

Borrowing the words, which Doctor Albert Schweitzer uses in his philosophy of life, "reverence for life," the latter words could well be the heading for this first and most vivid reel of viewing the enlarged focus of God which one sees through His church. "O magnify the Lord with me."

III

One finds this same God revealed outside the church. Beyond the Christian community God's picture is likewise magnified. Often I have been called upon in this decade to serve the unchurched. For example, of the 58 funeral services I conducted last year, 42 of the families had no church connections. The unchurched have been excellently described in the British film, "The Holly and the Ivy," playing recently at the Hyde Park Theatre. The English rector in conversation with his disillusioned daughter relates the folly of modern man, for the cleric condemns the fact that man

today must always find himself with something new: a new home, a new place to go, the seeking of new entertainment, the possessing of a new auto, man or wife, clothes and the latest gadget. What man really is seeking is God! A constant companionship with God is the satisfaction for which man searches. A daily faith is the essential newsness man requires to know the abundant life. Time and time again for the unchurched, one sees the heavens open. Some trouble or tragedy knocks, and man is forced to bow his head. Dependence on God or total spiritual insecurity confront a life. Renewal within is the only answer, and thank God we have seen the Father at work here.

I firmly believe that the unchurched can be best reached through one historic Christian tradition, namely preaching. So it was with the first followers of Christ; so it is today. The word of God was preached; it reached men and realized commitment and fulfillment. "The word became flesh and dwelt among us." Not sociological techniques as map making, spotting neighborhood or printed matter but unadulterated preaching win men most strongly to Christ. It is the Holy Spirit at work. Preaching is the divine tale of God in His giving to the world His Son who brought to life reverence and beauty. For the goodness of life Jesus gave his own life. Men remembered his teachings and saw him hang on a cross. They also wrote it down. Ever since this great Galilean has haunted men's souls, for his belief was in them. Christ confronts man with his own worth and compels him to realize the value in another. The last lines of Isaac Watts' poem, "When I Survey the Wondrous Cross," flash before one: "Love so amazing, so divine, Demands my soul, my life, my all." Preaching is the selling of insurance of eternal life. Its sales bring the dividends of church membership. To the unchurched the voice of God may yet be heard. "O magnify the Lord with me."

IV

God had been magnified in this decade in the light of the theological truth that man is below God and does not totally possess His nature. In the administrative and organizational life of the church the littleness of man is not inescapable. Perhaps it is even more pronounced. Very early in the ministry I was startled at church authorities, when they spoke of particular church situations as highly potential. In a sense they are using the same lingo as the acute business world. The highly potential church is that one round which many people dwell and who would be able to pay easily the costs of its erection and upkeep. According to Jesus the soul and not aspects of the material life are highly potential. In the context of the New Testament numbers and money do not count. The years continue to reveal this paradox to me.

I have never seen any great Christian witness won for churches in their committee meetings. I don't think any sincere Christian was ever born out of organizational, fund raising or program building in church life. These meetings frequently prove to be the meeting ground where individuals can lay down all the peculiarities of their personalities coupled with ridiculous attitudes which only hinder the essentials of the church's mission. This is of course not always true, but I have to say I have found it more thus than otherwise. How one knows that there is a power with higher thought, consistency, and resolve than man, as one views church administration and its program committees. There is at least always one person present with a negative or ultra conservative slant, and he tries to defeat great and new causes for the local church's welfare. His presence is never too easy on the majority who are the idealists, and the church stays alive on its ideals. Man is short of the glory of God. One is driven to God to understand the smallness of His children and to say with the psalmist of old, "O magnify the Lord with me."

In this decade I have seen the knowledge of God on the increase. The Gospel today faces contemporary problems with prophecy and assurance. The church, thank God, is not silent. The flag no longer waves as freely in America and other countries, for overt nationalism is the curse of our times. International peace is a necessity after two World Wars, and Christ's Church beckons the way of reconciliation. On June 16, 1954, it became law in the Pledge of Allegiance to the Flag of the United States of America to include the two words, "under God." Homage to the God and Ruler of all nations was paid. It was used for the first time in general public here in Cincinnati at the Music Hall at the Hughes High School commencement where I gave the invocation. As I saw the boys march in, following the girl graduates, I hoped this young life would not be wasted in war.

One notes with joy that in the youth and very young of Christendom there is no prejudice toward a person who may be of different background, color or culture. They believe that they must talk, eat and live with people who come from all nations. They must likewise associate with people whose skin and faith may be different. What a greater day for the church fifty years hence, when these young shall be our very leaders, lay and ministerial. The teachings of Jesus shall have penetrated, and the kingdom of God will come yet more closely to the earth. This alone should be the primary goal of Christian education today; "to love one's neighbor as oneself."

One looks with joyful anticipation to the Second Assembly of the World Council of Churches on the campus of Northwestern University in Evanston, Illinois, this coming August. Protestantism universal will be on hand to witness for Christ round the pertinent theme, "Christ, the Hope of the World."

Christianity brought to the nineteenth century two great advances; slavery became extinct, and the Gospel through means of better communications encircled the globe for the first time. No century had seen such missionary progress. But Christianity in the twentieth century can only be proud of the progress of its work in the last century, if today men near at hand and nations, now brought so near through science, are freed of the slavery of prejudice, greed and misunderstanding. Here the knowledge and love of God challenge us to work for the oneness for which Christ prayed, "that they all may be one." The fact that these eternal truths go forward and do not retreat in spite of countless obstacles bring to one another an enlarged picture of God. "O magnify the Lord with me."

In this decade of Christian service I would say that I have been riding on a two-car train of experience whose windows have opened an entire album of lives and life before my very heart and eyes. I now get off at this terminus and embark upon a larger train. I look out from the window, and the fields seem as green, as when I entered the ministry. The roots of March are gone, and April green ends of today, but the green months of May and June and other months are still to follow. Hours, months, days, years, decades with God.

V

In decades to come I shall always find man in need of spiritual food, when the heart aches, the mind dulls, and the soul reaches up. I find myself turning back to the scripture which I think best represents the call of God for the ministry, and which I chose to be read for my ordination and which was read this morning by a layman at the service. The words of Isaiah constrain one: "to bring good tidings to the afflicted; he has sent me to bind up the broken hearted" (Isaiah 61:1b, c); "to comfort all who mourn" (Isaiah 61:2b). I know in the days to come there will be the unchurched, and the lines of II Timothy return to one: "Preach the word, be urgent in season and out of season, convince, rebuke and exhort; do the work of an evangelist" (II Timothy 4:2; 5c). I shall not be

fooled to know one will be spared the devil, as he rides in to hinder the causes of Christ, and it will be well for my soul to read over and over the following verses: "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likeness, and will turn away from listening to the truth and wander into myths" (II Timothy 3, 4); to counteract the devil: "to give the mantle of praise instead of a faint spirit" (Isaiah 61:3c). The assertive preaching of the Christian gospel has unlimited resources for every changing age. Isaiah put it wisely: "to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor" (Isaiah 61:1d, 2a).[1] Yea, there will be much to do for the Lord. "O magnify the Lord with me, And let us exalt his name together; For great is the Lord, and greatly to be praised. For with him is the fountain of life: And in his light shall we see light."[2]

[1]Scriptural passage taken from *The Revised Standard Version* of the Bible.

[2]Psalm 34:3; I Chronicles 16:25, Psalm 36:9 (*King James Version* of the Bible).

Minister or Handyman?

The Rev. Allyn K. Wadleigh
Birmingham, Alabama

DR. HUGH HARTSHORNE speaking at a recent convocation at the Yale Divinity School said in part: "Many young ministers are ill prepared for the tasks that they have actually to do." This famed professor then went on to say that part of the reason for this condition is that the churches themselves keep adding "odds and ends of new responsibilities until they resemble a modern drugstore or shopping center. . . ."

In essence Dr. Hartshorne was saying that American Protestantism is too much pre-occupied with the business and administrative aspects of the church's life. To this I want to add a hearty "amen"! This pre-occupation with fringe activities has been my main source of frustration in six years in the ministry. I am sure that many of my brethren share the same feeling.

We read in the first chapter of St. Mark that at the very start of His ministry, Jesus by his words and actions enunciated a threefold ministry. He came "preaching the gospel of God." "He entered the synagogue and taught." He healed a man with an unclean spirit. The Son of God then performed these three functions: preaching, teaching, healing. Now as His followers we ministers ought to devote our time to those same three functions. Everything else in the work of the minister ought to be subordinated to them and eliminated if at all possible. Many years ago that great Scottish preacher, A. J. Gossip, in the Warrack Lectures said that as Christian ministers we are "to stand in Christ's stead." Pray God that we could!

I

But how difficult it is to do so! How hard to find time to preach and teach and heal! Let me illustrate from my albeit brief experience. I have served two churches since ordination, and unfortunately both of them have been unorganized as to administration and physical facilities. In one church I helped to reorganize the financial structure and introduced an Every Member Canvass. I also rewrote (by request!) the By-Laws and promoted the renovation of the existing plant and a small addition thereto. In that church, of necessity, I had very little time to spend on sermon preparation and on teaching the fundamentals

of our Christian religion. Any attempt at healing was well-nigh impossible. I was always too busy promoting something or other to search out and try to help those who had personal problems and needed to be helped by the healing grace of God.

Now alas in another church I find myself in the same situation! If anything it is worse! This time we are involved in a huge and frightening gamble of selling our present downtown property, buying a new site some six miles distance in the suburbs, and—we hope—eventually building a new edifice. As if this were not enough, I am expected to be ready at the drop of my simulated biretta to address a meeting of the PTA or the Civitans or the United Ladies Union for the Promotion of Americanism or something or other. In short, I do not have enough time for preaching, teaching, and healing because I am overwhelmed by the fringe activities of the church.

When I was ordained into the Congregational ministry, I—poor fool—thought that I was to be a minister. Now I discover that I am a financial advisor, bookkeeper, real estate operator, after-dinner orator, lawyer, program promotor, fund raiser, and so on ad infinitum. In short, instead of being a minister, I am a roustabout on the ecclesiastical range! Is it any wonder that we have today so few great preachers and teachers? Is it any wonder that mental-emotional illnesses are on the increase?

This frittering away of the minister's time from his basic responsibilities is a grave problem. It must be solved. What can be done? I offer two suggestions: a moratorium on campaigns and promotions, such as the Building Loan Fund, *Advance* subscriptions, special missionary pledging drives, *et al.* These are all worthwhile projects, I know, but too often those who initiate them forget that the parish minister has to carry the heaviest share of the burden of promotion. Let it be said for the record that the church where I now serve is a member of the *Advance* ten percent club. It has tripled its missionary giving during the past year and a half. It has oversubscribed its quota for the Building Loan Fund. I say this lest I be accused of trying to cover up my failure in these matters! So, a few less campaigns, please—at least of the financial sort. How about a campaign to educate the laypeople in the art of serving?

II

This leads to my second suggestion. Let our Committee on the Ministry study this trend, *i.e.,* overloading the minister with non-ecclesiastical duties. Let them begin to formulate some concrete suggestions as to how some of these duties can be placed where they belong—on the shoulders of the laymen and laywomen. Why not begin to discuss and act on this problem at our local association meetings, at the state conference meetings, et cetera? Let us address the flood of propaganda, promotion blurbs, recommendations, et cetera, to our church officers and key lay people. Let them take action on these matters. Why should the minister have to promote everything in a church where his tenure is no doubt only temporary? Let the members themselves take on these responsibilities; let the priesthood of all believers become an actuality and not remain a myth. If we do not begin to educate our lay people how to utilize the specialized training and talent of the ministry, they, in the long run, will be the losers.

Our Saviour came preaching, teaching, and healing. We as His humble, ill-prepared ministers are enjoined to do likewise. Pray God let us be allowed to do so. Let us have time in our study for prayer and meditation and sermon construction. Let us have time to study and teach the principles of our religion. Let us have time to bring the healing grace of the Master to those who need it so much. Let us be called not to be jacks-of-all-trades, but humble men who endeavor to preach, to teach, and to heal. Let us stand in Christ's stead!

Preaching in a Whirlwind

The Rev. Edward S. Guilbert
Thawville, Illinois

THIS is no attempt to preach a sermon. The pages of THE MINISTER'S QUARTERLY are not issued for the preaching of sermons but "in the interest of Christian Worship and Preaching" which is a different matter entirely; and which, through wise editorial foresight, saves us from much dull and lifeless preaching from a narrow, sectarian point of view that otherwise might insinuate itself into these pages. This does not mean, however, that we must secularize our preaching and make it conform comfortably to those who "enjoy" a good sermon—a good sermon, in their opinion, that leaves them satisfied with themselves. The whirlwind should have its way with that kind of preaching today!

For how can one preach *to* a whirlwind? But one can preach *in* a whirlwind, as witness the preaching the New Testament records. Dr. P. T. Forsyth in his *Preaching and Modern Mind* warned his audience of young divinity students at Yale years ago not to preach the confusions and turmoil of the time as though *that* were the Gospel, but to strongly and sturdily be bold to preach the Gospel, as were the early preachers of the New Testament, in the midst of the whirlwind of their time and not to be swept away into fads and fancies and fables that were no part of the Gospel at all.

Study the history of Christian preaching in perilous times; always it is set in the frame of contemporary events—but the frame is never the substance of the preaching, as the frame is never the picture and has no relation to the picture. A beautiful frame may enclose a poor picture, a plain frame a great picture. One cannot tell by the frame.

Our ears are being blasted by a kind of literalistic preaching that shouts at us that we dare not lay unholy hands on the "word" of God to change one letter, word, or comma, lest, like Uzzah who put his hand on the ark of God to steady it over a rough spot, the anger of God smite us dead. Honest preaching need not shout at us today—the whirlwind is shouting loudly enough and intelligent ears are not deceived by the kind of preaching that mistakes the whirlwind for the truth. This is not to charge such preaching with *moral* dishonesty. A preacher may be morally upright and sincere yet mistaken in his frame of reference that, as Fosdick has said, puts vital contemporary problems into an obsolete category of thought.

I

In his little book *The Meaning of Service* Dr. Fosdick wrote a chapter he called "The Peril of Uselessness." Do we not, unaware of it, face this peril in a world where the whirlwind is real but where, safe and comfortable in our churches on Sunday, we properly observe the etiquette of religion in our rituals—rituals and forms that Amos said long ago were—and perhaps are today—meaningless in God's sight. What a contrast between the words we hear and say on Sunday in church and the words that on Monday are blown into our ears on the whirlwind that is ripping through a torn and tattered and distracted world!

Observe the etiquette of religion!

When to bend the knee, when to genuflect, when to make the response at the right sentence—as a woman wrote to an authority on social etiquette and the etiquette of dinning properly—how shall I hold my glass while drinking? How shall I butter my bread? On which side of the plate should I place my fork? Is that all that empty heads and hearts are concerned about—the etiquette of the nonessential and the trivial!

And in the face of the whirlwind we hold our "solemn assemblies"—the great World Council of Churches gathering in America at Evanston, Illinois. It augurs well for a Christian faith around the world that in a stormy and battle-filled time the Church raises its banners against the storm and carries them forward into the smoke and hazard of battle with the glorious inscription thereon, CHRIST, THE HOPE OF THE WORLD. We preach that in the storm; we cling as if for our very lives to that faith in the storm or we are swept away and destroyed—

But there was one lone voice that spoke a word of warning of the possible danger of the theme. It was the voice of Bishop Anders Nygren of Lund, Sweden, who evidently was not carried away by the rhetoric of the occasion but who out of the earthquake and the fire and the whirlwind heard a still, small voice—as he said that the message of the World Council of Churches must not be "opium for the world" and continued "it is somewhat perilous to talk about Christ as the hope of the world, yet Christendom needed to be faced with the topic. "The world is full of utopias and false hopes," he said. "To present Christ as the One who better than anyone else could guarantee the hopes of the world would be to deceive the world."

II

This sounds like rank heresy—and many a preacher might be silenced who would dare to speak it—until we see it in its proper context. When the roof is burning over our heads, when the ship is sinking under our feet, when the friend we trusted proves really our enemy—then we don't want Biblical texts shouted at us from a safe distance: we need a strong arm and a confident voice—the arm encircling us, the voice saying, "Hold on steady, I'll help you out of this!" And so we trust ourselves to that voice and that arm. But even then, as the Bishop said: "Just as Christ, the Lord's servant, took up His service in the world, he who has his hope in Christ has to carry out the service of love in His spirit. Even though he fail in a worldly sense, he has not lost hope."

Preaching in a day of whirlwind? Yes! But not shouting at the top of our voice to stop the whirlwind. Consider these words of Nahum, an oracle on ancient Nineveh as well as on our modern Nineveh: "In storm and tempest he [God] takes his way." And these words of Job: "Then the Eternal answered Job out of a storm, saying: 'Who darkens my design with a cloud of thoughtless words? Confront me like a man; and answer these my questions.'"

Last summer our farm home was struck by a tornado which, we thank God, did only minor damage that was quickly repaired. Today, as I write these closing words a gentle breeze is stirring the page on which I write. Perhaps, however, in calmness and confidence of spirit, as you read, you will be able to resolve these disordered thoughts into some semblance of unity of purpose—as we, in Christian faith—you and I together and millions more of us—are trying to resolve our world today. But we must not take too much for granted—that we and our nation are the wisest and best and know what is best for the world. Rather had we—all of us—sinner and saint alike—lift our hearts to God in a prayer which is a good prayer in any time of storm: "Lord, make me to know the measure of my days, how frail I am. O spare me, that I may recover strength, before I go hence, and be no more."

Lenten and Spring 1955 Recommended Reading List of the Associates in Reading and Discussion of the Department of the Ministry, Congregational Christian Churches

Report of the Chairman of the Associates in Reading

The Rev. Richard P. Carter, Reporting

TO one who has fished the clear swift-flowing streams of New England, the water of the Rhone as it reaches Lake Geneva in Switzerland is uninviting. It has carried sediment from the melting glacier many miles, picking up along the way additional matter. So it deposits a gray muddy silt into the beautiful lake.

But the water moving along the sixty or more miles of the Lake has a chance to cleanse itself. The sediment settles early in its broadened journey. Now the water has a transparent blue color and becomes inviting.

In this state it leaves Lake Geneva at its west end, moving on into France in a hurried tumbling fashion. Soon a merger takes place. Only a short distance below the lake the Arve River joins the Rhone. It is much as the Rhone was before it was transformed into—or in—Lake Geneva. The Arve has had no such healthful experience. It joins the Rhone, gray sediment and all.

If you stand on a hilltop only a short distance outside the city of Geneva you can look down upon the place where they join. For many yards below the confluence they flow along, as divided as was our own country once, yet at the same time, one. Blue and gray waters flowing side by side until the senselessness and impossibility of it forces them to join. So the blue water once more takes on a gray; and so the river which remains the Rhone crosses southern France to pour its life into the Mediterranean Sea.

A good book can take our minds through Lake Geneva. Occupied with problems of parish, sluggish with confinement upon the daily chores, disappointed by the stifling of our personal ambitions, dismayed by the enormity of world problems, irritated by the pricking of our little conceits, we close ourselves in our studies and let our minds flow through the clear water of a reasoned affirmation of our Christian Faith. Hope, patience, reassurance, conviction, the landmarks of Faith itself, return. We go forth renewed in spirit, a man made whole once more.

So may these books be to you. They have been selected from many after careful study. With prayerful hopes we commend them to your cherished study hours.

Let the chairman or secretary know how they help you. We are eager to know which ones, of these or other books, help you most.

"Faith and Freedom," by Barbara Ward. Norton, $3.75

This significant and timely book by Barbara Ward makes the strongest possible case for our recognition of the connection of freedom as we understand it with historic Christian faith. The debt to Graeco-Roman culture is adequately acknowledged as well.

There is a sound sense of appreciation for the Judeo-Christian experience of God and of historical events that the reader sees, but faith is indeed the soul of freedom. There is lucid, penetrating analysis of present crisis and conflicts written out of a world of knowledge and understanding of economics and politics, yet comprehensible to the average reader. The call for renewal of faith as the best means of preserving and developing essential liberty is something for which we have been waiting; let us hope we will heed.

"Protestant Christianity Interpreted Through Its Development," by John Dillenberger & Claude Welch. Scribners, 1954, $4.50

This book, sponsored by the National Council of Religion in Higher Education, deals with the meaning of Protestantism as a living, historical reality. Thus the authors deal with their subject differently than was commonly done in the past. Rather than divide the book topically (Justification by Faith, The Nature of Grace, etc.), Dillenberger and Welch begin with the origins of the Reformation with Luther and Calvin, follow it through the Puritan and Evangelical Reformations, and bring it into modern times with the rise of liberalism and social concern. Finally, three final chapters on recent Protestant thought, the Ecumenical movement, and what is Protestantism bring the reader up to the present. Those who seek a readable analysis, from the viewpoint of historical theology, of what Protestantism has been and is today, will find this a valuable book.

"The Teaching Ministry of the Church," by James D. Smart. Westminster, $3.00

Dr. Smart states a problem: "We must confess that the typical Christian of our time, however noble his character, is unable to speak one intelligent word on behalf of his faith." Then in careful fashion he writes convincingly on the teaching function of the Church, the relation between education and theology before diving into the practical problems of curriculum, personal growth, the role of the home and of the public school.

This is a good book and after you have studied and assimilated it you will want to work through it with your board of education and teachers.

Dr. Smart writes out of broad personal experience. He is a pastor and served as editor-in-chief of curriculum for the Presbyterian Church from 1944–1950.

"Congregationalism: A Restatement," by Daniel Jenkins. Harper and Brothers, $2.00

Here is a book that will be of genuine interest and value to all Congregational Christian people concerned with getting both a clearer and a more comprehensive understanding of the potentialities of our form of Churchmanship. The author, an English Congregational pastor who lectures each year in an American seminary, is competent by study and personal experience to set forth aspects of our faith, life and work which escape the attention of many whose knowledge of Congrega-

tionalism is somewhat parochial both as to geography and as to history. Each chapter is filled with stimulating insights and suggestions that invite further study, discussion and exploration. Faith, Freedom and Fellowship in the Congregational context, grow in depth of meaning and in breadth of potential power through the facts set forth in this book.

SUPPLEMENTARY LIST

"Preaching the Gospel of the Resurrection," by D. T. Niles. Westminster, $2.00

Dr. Niles, minister of the Methodist Church in Ceylon and well known in student and World Council circles, has given us a book which stirs up the deeper springs of life. If, during lent or any other time, you care to be re-called to the Ministry of Jesus Christ, read it.

"Morals and Medicine," by Joseph Fletcher. Princeton, $4.50

In less than 250 pages, Prof. Fletcher points up very clearly the moral issues in such medical questions as: the patient's right to know, contraception, artificial insemination, sterilization and euthanasia. The point of view is thoroughly person-centered. The Roman Catholic positions have been repeatedly made quite clear. Protestants have scarcely begun to discuss them responsibly. This book can help meet this failure.

"Secularism a Myth," by Edwin E. Aubry. Harper & Bros. $2.50

The author applies the title only to western society. Obviously secularistic communism is no myth. He cautions us against using the term too loosely to cover a multitude of situations. You may not agree with his thesis, which the title accurately describes. But you will find the book forcing you to be more accurate in analyzing society.

For those of us inclined to take refuge in ivory towers, this book is a good cathartic.

"IF You Marry Outside Your Faith," by James A. Pike. Harper & Bros., $2.50

With young people moving about more freely and broadening their acquaintances the problem of mixed marriages becomes increasingly acute. Many Protestants do not know if their Church had anything to say on this subject, or what it may be. Ministers will find this book, with its clarity and frankness, a practical help in this situation.

"The History and Character of Calvinism," by John T. McNeill. Oxford U. Press, 1954, $6.00

A thoroughly able, comprehensive and readable piece of historical scholarship which succeeds in rescuing Calvinism both from its defamers and its too zealous partisans, showing its permanently valuable elements for the enrichment of modern Christianity. Here is a sound description and appraisal both of Calvin the man and the whole development of Reformed Protestantism. A basic book that will make for itself a permanent place in a parish minister's library.

"The American Family in the 20th Century," by John Sirjamalsi. Harvard Univ. Press, $4.25

Very conducive to an understanding of your parish through the perspectives of history, anthropology, sociology, and law. The relationship of the family to the whole of American society today and tomorrow is developed for you. It should help the minister to come closer to being one with his flock!

"The Sources of Western Morality," by Georgia Harkness. Charles Scribner's Sons, $3.50

This compact and incisively written volume of 244 pages is a fine antidote for the ailing morality of our day. Gathered through years of research and preaching in the field of ethics it surveys, with the care and judgment characteristic of the author in all her books, the field of ethics through New Testament times. Not least valuable are the sidelights shed on problems of our own day. Written with grace and discrimination, ministers and laymen will find it delightful, informative and provocative reading.

"War, Peace and the Christian Mind," by James Thayer Addian. Seabury Press, Greenwich, Conn., $2.00

With more of our young people in the armed forces annually than there are in the colleges and universities of the USA this carefully documented and objectively written little book is "required reading" for all who are concerned with applied Christianity today—I have never read a fairer or more penetrating brief comment on one of the great moral questions of our day. Whatever be the particular position of the reader vis-a-vis the question, he will find himself eager to be a juster and more genuine Christian after reading it.

"The Ecumenical Review," World Council of Churches, $3.00 per year

"The Ecumenical Review," is the official journal of the WCC and is to be commended to every minister. Of particular interest is the issue of October 1954, on Evanston. In conjunction with this we recommend the July, 1954 issue of "Theology Today" which deals with the Evanston theme.

The Committee of Associates in Reading

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Rev. Rolland G. Ewing, Connecticut
Rev. Johnson A. Haines, New Hampshire
Rev. John A. Martin, Massachusetts
Rev. George G. Parker, New York
Rev. Albert J. Penner, New York
Rev. Clifford O. Simpson, Connecticut
Rev. Tertius van Dyke, Connecticut

A Study of the Financial Support Given Ministers of the Congregational Christian Churches in the Year 1953

The Rev. Fred S. Buschmeyer
Director of the Department of the Ministry

IN recent months both *Coronet* and *Reader's Digest* magazines have carried articles concerned with the inadequacy of ministers' salaries. Both articles represent wholesome reactions on the part of laymen who have suddenly become aware of the fact that ministers and their families are people who have to live in the same economy as the rest of the community.

The net impact of the articles is undoubtedly good. It would be a healthy discipline for any Board of Trustees to compare the salary paid the minister in 1939 with the salary paid him today, and to compare these figures with the Cost of Living Index for the same years (1939 = 99.4, 1954 = 192.3).

It would also be an eye-opener for almost any church member to read a U. S. Government report of median incomes for the full sweep of ordinary occupations (say nothing of those requiring comparable professional study) and to discover that, as a national group, ministers stand lower than blacksmiths, bookkeepers and bus drivers, to let one's eye drop on just one segment of the total list. It is interesting to note that in the table of median national incomes for the year 1949, the mailman received a little better than one thousand dollars a year more than the minister in the United States of America.

It is to be hoped that such magazine articles will impel many church members to turn the collective concern and goodwill of the local congregation to the matter of ministerial support. But when attention is so turned, it will not take long for many congregations to discover that national "averages" and "medians" are not always very precise instruments with which to weigh and measure either the equity or the adequacy of a ministerial salary in a given situation.

It was to assist in this kind of situation that the Department of the Ministry sent the following letter to all pastors of Congregational Christian Churches just about a year ago:

The Letter to Pastors of Churches

"The last national report on Congregational Christian ministerial salaries was presented to our General Council in 1948. In 1950 this area of survey was assigned to the Department of the Ministry. In 1952 we published a statement on Congregational Christian average ministerial salaries (based on year book figures) as compared with the national income, the national cost of living index, local church home expenses, new church building expenditures, and denominational benevolences (all based on year book figures), for the decade of 1940 through 1950. These figures revealed that the national income (wages and salaries) had increased 136.34%; the cost of living index had risen 71.7%; local church expenses (including salaries) had increased 110.68%; new building expenditures had increased 322%; total benevolences had increased 172.9%; and that the average ministerial salary in our fellowship had increased only from $1,774 to $2,921, or 64.6%.

"We know that many Conference Superintendents have been doing every-

thing within their power to help raise the ministerial salary level through personal counselling with local churches, particularly as the calling of a new minister offers such opportunity. It is our impression that a considerable number of the churches of our fellowship have come close to keeping their ministers' salaries in line with the rising costs of living and the increases in other salaries. We feel sure, on the other hand, that many churches of our fellowship have not increased the salaries of their ministers in line with rising costs or other salaries. We are under the impression that in many churches the increase in 'take-home' salary is not adequately reflected in the reported cash salary, because the 'increase' has come in the form of the church assuming the cost of parsonage utility or heating charges, automobile maintenance or travel charges, or other items of this sort.

"We know that we receive many indications that young people desiring to study for the ministry are often discouraged by parents who consider ministerial salaries too low. We know, also, that we receive many indications that it is often necessary for ministers' wives to engage in full or part-time employment to supplement the inadequate ministerial salary.

"In order to secure a comprehensive and accurate picture of the ministerial salary status in our Congregational Christian fellowship, the Department of the Ministry is asking the cooperation of all pastors of churches in our fellowship. The enclosed questionnaire form is being sent to all pastors of churches with the hope of securing as much relevant information as possible with the least possible inconvenience or embarrassment to those responding. The aim is not to gain a knowledge of any minister's personal financial affairs. Please note that no names of either ministers or churches are being solicited! The aim of the questionnaire is to secure facts about how Congregational Christian Churches are supporting their ministers, and to afford a comparative picture of the salary situation in churches of similar, or different, sizes in various parts of the country.

"Personal voluntary comments that any minister may wish to make throwing light upon any aspect of the adequate support of our ministers, or upon supplementary employment, either of himself or his wife, made necessary because of inadequate support by the local church, will be welcomed and will be treated with confidence as requested.

"The summary of the facts obtained through this study will be made available through THE MINISTER'S QUARTERLY and *Advance* magazine, and will furnish the basis for any recommendations to be made to the next meeting of our General Council by the Department of the Ministry. We hope that the information gathered may prove helpful in aiding each local church to make its own judgment concerning the adequacy or inadequacy of its support of its minister."

The Questionnaire

The questionnaire asked for three kinds of facts: first, concerning the geographic location of the church; the type of community served (city and suburb, or town and country); the size of membership; the church budget for both home expenses and benevolences; and whether the ministry required was on a full-time or a part-time basis.

The second kind of fact pertained to the minister: his ministerial standing, whether ordained, or licensed; his educational background, whether either or both college and seminary; his number of years in the ministry; his number of years in the present parish; and the number of persons dependent on his salary.

The third kind of fact sought concerned salary and other forms of remuneration or support received from the church (not perquisites received from weddings, funerals, public addresses, etc.), including cash salary, parsonage, payments toward annuity, payments for parsonage heating and other utilities, payments for automobile purchase and/or

upkeep, and payments for books, travel, etc.

The letter and questionnaire went to some four thousand churches, from which our *Year Book* reports 3,392 salary paying units; many smaller churches either being "yoked" with churches of similar size, or being part of a "larger parish" group of churches, and hence in this study were reported as a single salary paying unit. Approximately two thousand replies were received, of which 1,934 were complete and usable for the general purposes of this study.

The Classification of Information Received

In order to make this study as specifically relevant and helpful as possible for the major portion of our churches, it was necessary to decide upon the principal categories according to which the information received would be classified. It was our judgment that the first category should be the geographic and sociological setting of the church, whether a town and country church or a city and suburban church. It was our judgment that the second category should be the matter of full-time or part-time ministerial service required and paid for by the local church. It was our judgment that the third category should be the matter of the size of the church's membership.

All information received has been classified according to these three categories. *This report then deals specifically with the financial support given to, or on behalf of, ministers serving on a full-time basis in 913 city and suburban churches and in 838 town and country churches.* This report does *not* deal with the financial support afforded for men serving on a part-time basis in the other 35 city and suburban churches or the other 146 town and country churches for which questionnaires were returned. Neither does this report pretend to be a report on conditions of ministerial support existing in all Congregational Christian Churches. It speaks with accuracy only for conditions of financial support existing within the Congregational Christian Churches requiring full-time ministerial service from which reports were received.

Personal Qualifications and Responsibilities of Ministers

Since our fundamental concern is with a relationship between ministers and the churches they serve, let us look first at the personal qualifications and responsibilities of the Congregational Christian ministers who responded to this study.

Ninety-six per cent of these men serving in city and suburban churches have college degrees and 92% have seminary degrees. Among those serving on a full-time basis in town and country churches 90% have college degrees and 81% have seminary degrees. It is obvious that these ministers are professionally qualified, and from this standpoint are entitled to adequate support on a scale comparable to other qualified public servants.

As to maturity, 71% of the city and suburban ministers, and 58% of the town and country ministers reporting, have been in the full-time ministry eleven years or more; 37% and 35% of the men in the respective areas of service having been in the ministry more than twenty years.

As to dependents, 59% of the city and suburban ministers, and 44% of the town and country ministers have from four to nine persons dependent on the minister's salary.

What about the size of the membership of the churches served by these ministers? Among the city and suburban churches, only 18% have 200 members or less; 54% have memberships ranging from 201 to 600; 16% have memberships of 601 to 1,000; and only 12% have memberships of over 1,000.

Among the town and country churches 53% of the churches have memberships of under 201; 87% have memberships under 401; 9% have memberships of 401 to 600; and only 2 and a fraction percent of the town and country churches have

memberships of over 601. These membership figures are extremely significant in "autonomous" churches, the salaries of whose ministers must be drawn almost exclusively from local resources.

The Financial Support Provided by Churches

What kind of financial support do these churches provide for their ministers? Here is where our study enables us to go beyond the all-inclusive national averages provided by denominational year books, as well as beyond the mere cash salary provided.

Let us start with *the "norm" in cash salaries:* 63% of city and suburban ministers and 56% of town and country ministers reported cash salaries ranging from $3,000 to $5,000. Above this "norm," 20% of city and suburban ministers and 2% of town and country ministers reported salaries of from $5,001 to $7,500; 4% of city and suburban ministers reported salaries between $7,501 and $10,000; and less than 1% reported receiving more than $10,000 per year in cash salary. The highest cash salary reported among town and country ministers was in the $5,001 to $7,500 range.

When all of these relatively unastounding figures have been reported, *it remains disgracefully true that 13% of city and suburban ministers and 42% of town and country ministers receive less than $3,000 a year in cash salary.*

But what about the value of the parsonage, and the "extra" payments that many churches are believed to be making? It is true that 95% of the churches provide parsonages for their ministers (though parsonage families could tell some interesting stories about the relative merits and demerits of some of the "ancients and honorables"). It is generally considered proper that 15% of the cash salary should be added for a parsonage, when a minister's total salary is being computed for Annuity Fund payment purposes. *For city and suburban ministers,* this would add $669 to the $4,461 average cash salary, as mathematically computed for this total group, thus making *a theoretical "take-home" pay of $5,130 in terms of cash salary and parsonage. For town and country ministers* reporting, a 15% addition for parsonage would add $495 to the $3,306 group average, making *a total "take-home" pay of $3,801 in terms of cash salary and parsonage.*

Annuity Fund payments on the part of churches have a tremendous significance in the total life-security of a minister (even with Federal Social Security extended to include ministers), but these payments can hardly be considered "take-home" pay, especially in the light of the retirement plans now sponsored for employees by many modern manufacturing and business firms.

Three observations of interest in this regard can be drawn from this study, however. *First,* it is worth noting that even in our "voluntary" fellowship of churches, 39% of the city and suburban, and 28% of the town and country churches, pay the recommended 8% of the minister's salary to his credit in the Annuity Fund. *Second,* that this represents a larger percentage of the city and suburban churches than is distributed among all the rest of these churches paying either 3%, 6%, or 11% toward Annuity Fund dues. But *the third and saddest observation is that 41% of the town and country churches and 23% of the city and suburban churches made no payment whatsoever to the credit of the minister's Annuity,* thus falling behind a large section of the business community by this much.

One of the most "awaited" findings of this study is *the amount paid by the churches on behalf of their ministers for parsonage utilities, automobile, books and travel, and such items.* It is no doubt significant that the majority of churches reported do make such "extra" payments on behalf of their ministers, in amounts ranging from less than $100 to over $1,000. It is to be noted, also, however, that *45% of town and country*

and 27% of city and suburban churches make no such payments in any of the mentioned categories.

Total Financial Support Provided by Churches

When the total amounts paid for these "extras" is divided among all of the ministers of each area of service (for the sake of achieving a theoretical and mathematical national average) the *"take-home" pay plus "fringe benefits" of the city and suburban minister is boosted by $391 to a total of $5,521,* and the *"take-home" pay plus "fringe benefits" of the town and country minister is boosted by $219 to a total of $4,020.* It must be remembered, however, that 27% of the city ministers, and 45% of the country ministers actually received nothing in "fringe benefits" beyond the cash salary and the provision of a parsonage.

These figures speak directly to the fact that a given local church cannot find much guidance in determining the adequacy or inadequacy of the salary paid its minister merely by turning to national averages that make no distinction between city and suburban churches on the one hand and town and country churches on the other hand; and that do not take into account either the provision of a parsonage or the possible "extra" support which may be given on behalf of the minister in other ways. Neither do national averages have any way of distinguishing between the salaries paid to ministers with college and seminary degrees and the salaries paid to men with little or no educational background beyond high school; nor can these national averages speak with assurance as to how many of the salaries are for part-time or for full-time service.

In this study our figures speak at least with approximate accuracy concerning the financial support given by Congregational Christian Churches to fully trained ministers for full-time service. When all of the foregoing facts are considered, it is not surprising that our study reveals the fact that *the overall national average for full-time service by fully trained men is $3,908 in cash salary;* that *the average cash salary for* such men serving *city and suburban churches is $4,461;* that the average cash salary *for town and country churches is $3,306;* while the all-inclusive, undiscriminating Year Book national average cash salary for 1953 is $3,484. A significant check on the general accuracy of the $3,908 average salary figure arrived at by this study is the fact that the national salary average of the members of the Annuity Fund for Congregational Christian Ministers for 1953 is $4,079.

Even these more discriminating national averages do not furnish very specific assistance to a given Congregational Christian Church concerned with paying a proper salary to its minister. For this reason our study has recorded all of the items of financial support, as well as one or two other relevant items, in terms of churches of various sizes of membership.

These correlated figures are reproduced here on the following pages for the benefit of the minister or the church member who wants to find how his own church, of a certain number of members, fits into the financial support pattern of churches of similar size and general location.

A quick summary of what these and other charts on file in the Department of the Ministry indicate concerning the average national financial support pattern of churches of various sizes of membership follows:

Town and Country Churches

Membership less than 100:

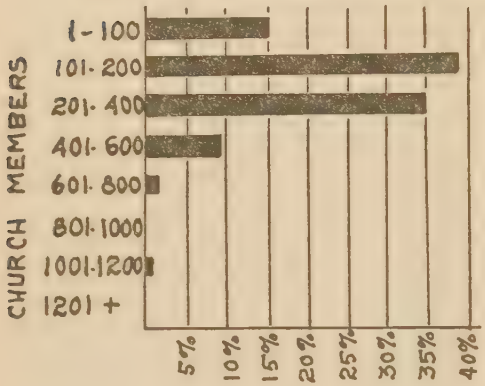
Ministers may expect a salary of approximately $2,400 per annum, with chances 4 out of 5 that a parsonage will be provided; ⅔ may expect no assistance on annuities or "extras." Most ministers serving these churches are at their maximum potential earning capacity; 41% have been in the pastorate between 11 and 20 years; 74% have 3

(*text continues on page 29*)

Town and Country Churches Requiring Full Time Service

838 or 43.329 % of total ALL FIGURES ARE PERCENTAGES

Size of Membership (%)



Salaries Paid (%)

CHURCH MEMBERS	Less than $1000	$1001-2000	$2001-3000	$3001-5000	$5001-7500	$7501-10,000	$10,000 +
1-100	7	26	48	19			
101-200	.⅓	5	49	45	.⅔		
201-400		2	21	76	1		
401-600			11	82	7		
601-800			14	79	7		
801-1000				33	66		
1001-1200				100			
1201 +			20	80			

Parsonages Furnished (%)

CHURCH MEMBERS	NO ANSWER	YES	NO
1-100	2	87	11
101-200	1	97	2
201-400	1	97	2
401-600		100	
601-800		93	7
801-1000		100	
1001-1200		100	
1201 +		80	20

Annuities Paid (%)

NO ANSWER	3 %	6 %	8 %	11 %
64	10	9	17	
51	18	6	21	4
26	23	12	35	4
23	24	7	45	1
21	14	22	43	
33	33	33		
			100	
20	20	40	20	

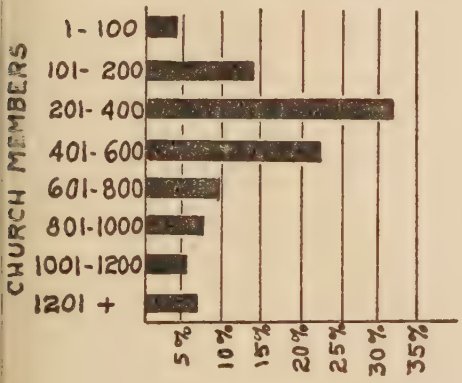
Extras for Car, Books, Utilities (%)

NONE	$1 - 100	$100-299	$300-499	$500-999	$1000. +
62	9	15	10	3	1
50	10	15	14	10	1
37	7	19	18	17	2
20	6	14	25	29	6
29		7	14	43	7
33			33		33
				100	
80					

CITY AND SUBURBAN CHURCHES REQUIRING FULL TIME SERVICE

913 or 47.207% OF TOTAL — ALL FIGURES ARE PERCENTAGES

SIZE OF MEMBERSHIP



SALARIES PAID (%)

CHURCH MEMBERS	Less than $1000	$1001-2000	$2001-3000	$3001-5000	$5001-7500	$7501-10,000	$10,000 +
1-100	6	8	49	37			
101-200		5	38	57			
201-400		1	11	85	3		
401-600			3	76	21		
601-800				56	42	1	1
801-1000				38	52	8	1
1001-1200				16	72	12	
1201 +				15	36	40	8

PARSONAGES FURNISHED (%)

CHURCH MEMBERS	NO ANSWER	YES	NO
1-100	3	80	17
101-200	2	90	8
201-400	1	95	4
401-600	1	96	3
601-800	1	93	6
801-1000		95	5
1001-1200		92	8
1201 +	2	87	11

ANNUITIES PAID (%)

NO ANSWER	3%	6%	8%	11%
62	6	6	26	
44	24	9	17	6
25	18	13	38	6
18	14	15	44	9
6	9	20	50	15
5	17	14	56	8
16	8	6	51	19
11	13	18	35	23

EXTRAS for CAR, BOOKS, UTILITIES (%)

NONE	$1 - 100	$100 - 299	$300 - 499	$500 - 999	$1000 +
54	9	17	11	9	
45	12	16	17	8	2
25	6	17	19	27	6
20	4	11	19	35	11
26	1	9	23	32	9
12	1	6	30	38	13
21		12	18	35	14
24		10	21	27	18

Town and Country Churches Requiring Full Time Service

838 or 43.329% of total All figures are percentages

Extra work necessary (%)

	Yes	No
1 - 100	11	
101 - 200	7	
201 - 400	5	
401 - 600	11	
601 - 800		
801 - 1000	33	
1001 - 1200		
1201 +		

Dependents (%)

Number	2	3	4	5	6
	53	21	14	10	2
	41	21	21	9	8
	23	24	26	18	9
	20	18	33	20	9
	15	8	59	8	8
		67	33		
			100		
	60				40

Years in ministry (%)

- 3 yr.	3 - 5 yr.	6 - 10 yr.	11 - 20 yr.	21 - 30 yr.	30 +
20	14	15	9	12	30
10	20	12	19	16	23
8	17	20	27	13	15
3	6	18	48	17	8
7	7	14	51	14	7
				100	
			100		
	20	20		40	20

City and Suburban Churches Requiring Full Time Service

913 or 47.207% of total All figures are percentages

Extra work necessary (%)

	Yes	No
1 - 100	6	
101 - 200	6	
201 - 400	5	
401 - 600	5	
601 - 800	2	
801 - 1000		
1001 - 1200	4	
1201 +		

Dependents (%)

Number	2	3	4	5	6
	41	26	15	12	6
	41	19	19	16	5
	19	24	34	16	7
	21	13	29	26	11
	16	21	34	20	9
	17	12	39	16	16
	14	23	37	20	6
	15	16	39	23	7

Years in ministry (%)

- 3 yr.	3 - 5 yr.	6 - 10 yr.	11 - 20 yr.	21 - 30 yr.	30 +
9	9	6	41	12	23
6	20	16	24	14	20
4	9	26	28	22	11
1	3	15	43	25	13
4	1	15	38	34	8
3	-	21	42	21	13
-	2	4	35	41	18
2	5	10	37	31	15

or less dependents, and 24% have 4 or 5 dependents.

Membership 101–200:

Approximate salary $2,800 per year, with parsonage provided; 50–50 chance of receiving something toward annuity; and a 50–50 chance of receiving something in "extras"; 42% have been in service less than 10 years; 62% have 3 or less dependents, and 30% have 4 or 5 dependents.

Membership 201–400:

Approximately salary $3,200 per year, plus parsonage; 3 to 1 chance that some annuity will be provided; 1 to 3 chance that 8% will be paid toward this annuity; 2 out of 3 receive "extras"; 45% of the ministers serving in this category have been in the ministry less than 10 years; 47% have 3 or less dependents, and 44% have 4 or 5 dependents.

Membership 401–600:

Salary approximately $3,500 plus parsonage; almost 50–50 chance that a full 8% will be paid toward annuity; 4 out of 5 chance for "extras," and a more than 50–50 chance that these payments will be in excess of $300 per year. The median "extra" payment is approximately $450; 40% of the ministers have been in service from 11 to 20 years; 38% have 3 or less dependents, and 53% have 4 or 5 dependents.

Membership 601–800:

Average salary $4,000, plus parsonage; 65% receive 6% or more annuity payment; over 50% receive more than $500 in "extras"; 51% of ministers in this category have been in the ministry from 11 to 20 years; 23% have 3 or less dependents, and 67% have 4 or 5 dependents.

Membership 801–1,000:

Any generalization here would be exceedingly precarious since only 3 churches in this category reported; 2 of the 3 reporting paid more than $5,000 in salary and 1 less than $5,000 salary; all provided parsonage; 1 provided no annuity; one 3% annuity; and one 6% annuity. "Extras" averaged, for 1 more than $1,000; 1 between $300 and $500; 1 nothing; all 3 men have served more than 20 years; 2 have 3 dependents, and one has 4 dependents.

Membership 1,000–1,200:

Only 1 church in this category reported. Some question as to whether this church should be added to the over 1,200 category rather than create a separate classification. Salary between $3,000 and $5,000 with parsonage provided; 8% annuity; more than $500 in "extras" per year; minister has served between 11 and 20 years in the ministry, and has 4 dependents.

Membership over 1,200:

Only 5 churches reporting. Some question on the validity of generalizations here. Salary approximately $4,000 per year, plus parsonage; 2 of the churches provide 6% annuity; 1 church provides 8%; 4 provide nothing in "extras"; and 1 provides more than $1,000 per year in "extras"; 3 of the 5 ministers have been in the ministry more than 20 years; 3 have 2 dependents, and 2 have 6 or more dependents.

City and Suburban Churches

Membership less than 100:

Salary approximately $2,800 per year; 4 out of 5 provide parsonage; 62% provide no annuity; 46% provide "extras" with a median (the approximate amount received by the largest number) of $325 per year; 41% of the ministers have served between 11 and 20 years in the ministry; 67% have 3 or less dependents, and 27% have 4 or 5 dependents.

Membership 101–200:

Salary approximately $3,200 per year, plus parsonage; one-third of the churches provide more than 6% annuity and more than one-half provide 3% or more annuity; 55% provide "extras" with a

median of $300 per year; 42% of the ministers have served less than 10 years in the ministry; 60% have 3 or less dependents, and 40% have 4 or more dependents.

Membership 201–400:

Salary approximately $3,500 per year, plus parsonage; 44% of the churches provide 8% or more annuity; 3 out of 4 provide "extras" with a median of $600 per year; 39% of the ministers have served less than 10 years; 58% have 3 or 4 dependents, and 23% have 5 or more dependents.

Membership 401–600:

Salary approximately $3,900 per year, plus parsonage; most of the churches provide 8% annuity payments; 4 out of 5 provide "extras" with a median above $500 per year; 43% of the ministers have served between 11 and 20 years in the ministry; 56% have 4 or 5 dependents, and 11% have 6 or more.

Membership 601–800:

Salary approximately $4,400 per year, plus parsonage; 65% provide 8% or more annuity payment; 41% provide more than $500 in "extras," with the median probably $600 per year; 38% of the ministers have served between 11 and 20 years; and 34% between 20 and 30 years in the ministry; 55% have 3 or 4 dependents, and 29% have 5 or more dependents.

Membership 801–1,000:

Average salary approximately $5,800 per year, plus parsonage; 64% of the churches provide 8% or more annuity; 88% provide "extras" with a median of $750 per year; 42% have served from 11 to 20 years in the ministry; 51% have 3 or 4 dependents, and 32% have 5 or more dependents.

Membership 1,001–1,200:

Average salary approximately $6,000 per year, plus parsonage; 70% of the churches provide 8% or more annuity; 4 out of 5 provide "extras" with a median of $750 per year; 35% of the ministers have served between 11 and 20 years in the ministry; 41% between 21 and 30 years; only 6% have been in service less than 10 years. It is clear that a minister has little opportunity of achieving a church of more than 1,000 membership and $6,000 salary until after he has had 10 years of pastoral experience; 60% have 3 or 4 dependents, and 26% have 5 or more dependents.

Membership 1,200 and over:

Average salary approximately $7,800 per year, plus parsonage; 58% of the churches provide 8% or more annuity; the "extras" median is $750 per year; 37% of the ministers have served between 11 and 20 years in the ministry; 31% have served between 21 and 30 years; and 17% have served less than 10 years; 55% have 3 or 4 dependents, and 30% have 5 or more dependents.

These summary statements both reveal the difference in financial support pattern as between churches of various membership sizes and give a rough idea of the various kinds of financial support offered in churches of a given size of membership. More specific information, in terms of percentages, can be derived by studying the correlated tables in the charts accompanying this report.

What Financial Support Should a Church Provide for Its Minister?

It should be noted with care that thus far this study has said nothing about what is the proper financial support for a church of any size of membership to furnish its minister. *All this study has done has been to present the facts as to how the Congregational Christian Churches reported in this study do or do not give financial support to their ministers in various ways.*

We believe, however, that this study justifies us in drawing from it certain general conclusions, and/or recommen-

dations, which each church can consider in the light of its own circumstances.

1. An equitable financial yardstick which each and every church could, and we believe should, apply to its own situation, would be to compare its ministerial salary paid in, say, 1939 with the salary paid today; and then compare the Cost of Living Index in 1939 (99.4), with the Cost of Living Index for 1954 (192.3). *Obviously, equity would require that the salary of today should come at least close to having advanced with the Cost of Living Index.*

2. A second general equitable yardstick for a church to apply to its pattern of financial support for its minister would be to *compare its total ministerial support with the financial remuneration given to other people of comparable educational training and experience in other skilled and professional fields of service.*

3. A third equitable procedure by which a church might seek to give its minister more adequate and proper financial support, would be to *make a specific inventory of the support given the minister in any and all of the categories listed in this study;* namely, cash salary, parsonage, percentage of Annuity Fund payment, assistance with parsonage utilities, automobile purchase and/or travel allowance, books and professional conference travel allowance.

4. If we are to recruit, educate, and give adequate financial support to competent and qualified ministers throughout our churches, then *much greater attention must be given to the 53% of the town and country churches with memberships of less than 201.* This attention may take the form of more specific education and advice about the support of a competent ministry; and it may take the form of counselling (even more vigorously) small churches to unite, either with churches of the same denomination, or with those of other denominational affiliation but so close at hand as to effect both a better service to the total community and to insure a living wage to a competent minister.

5. In situations *where the small membership church is inevitable, and after all local resources have been exhausted, greater "equalization" of ministerial support should be made available* through the State or National Fellowship *on one or all of three levels. First,* the cash salary might be supplemented. *Second,* an educational allowance for children of the manse might be made on a recognized scale. *Third,* adequate annuity payments might be provided, in order that *a man and his family should not be penalized in retirement years for having been willing to serve all the years of his active ministry in spiritually significant but economically weak parishes.*

6. It seems obvious that if 4% of our city and suburban ministers, and 7% of our town and country ministers reported voluntarily, and without any printed place on the questionnaire making it easy for them to record the fact, that it was necessary for the minister or his wife to engage in additional remunerative employment in order to meet the simplest needs of the family, there are probably many more parsonage families that face this personally and professionally unhappy situation.

7. If the fundamental problems of our age are, as many prominent speakers and writers indicate, essentially theological and spiritual in the final analysis, then *theological leadership in the local church is worth restoring to a position somewhere near its long-time counterparts of legal and medical leadership in the life of the community.*